

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XVIII. MARCH, 1895.

No. 3.

"Faith and Works Win."—It is an inspiring motto, striking, as it does, not a single note but the full chord of service. Success is assured to the company that is awakened by the call of such a *reveille*. Holding to God with one hand, reaching to humanity with the other, uplifted in soul, practical in service, sure in result—the Woman's Missionary Society has reason to trust in the truth, and fresh incentive to renew allegiance to the spirit of this dual power. . . . We recall the graphic picture of an experience of John Paton in the South Sea Islands. He and a few faithful followers, obliged to fly for their lives, embarked in a frail canoe. Their danger was very great. The sea broke over and lashed around them. The natives, terrified, threw down their paddles and were about to give up in despair, but Paton cried: "Abraham, pray and ply your paddle! Keep up stroke for stroke with me, as our lives depend on it. Our God can protect us. Matthew, bail with all your might. Don't look round on the sea and fear. Let us pray to God and ply our paddles, and he will save us yet!" They did "pray and ply the paddle," and at last reached the shore. Yes, as then and always, faith and works win.

EDITORIAL NOTES.

STUDENTS of our mission field will find the Free Baptist Cyclopædia invaluable. See the various articles on "Mission Field, Work, and Societies," also the map of the India field. One way in which the Cyclopædia may be obtained is by getting two new subscribers to *The Free Baptist*.

. . . Miss Beebee Phillips, who wrote the article on "The Kindergarten in Mission Work" in this number, has taken a course in a Philadelphia training school for kindergarten teachers, in view of returning to India as a missionary. The name of Phillips is closely connected with our whole missionary history, and it is peculiarly gratifying to know that the relationship is to be continued through younger members of the family.

. . . We have a limited supply of clear, half-tone engravings, printed on 6 x 8.5 cardboard, of our treasurer, Miss Laura A. DeMeritte. A copy will be furnished anyone who will send 12 cents in stamps to the MISSIONARY HELPER, Dover, Me., the money to be used for the work of the society. . . . Miss Anna Barrows of Boston, the well known writer and lecturer on Domestic Science, and one of the editors of the *New England Kitchen Magazine*, has been engaged to speak at the Woman's Convention at Ocean Park next summer. . . . Did you read Mrs. Stiles's articles in the *Star* on missionary literature? . . . The third chapter of Mrs. Remick's suggestive and charmingly written serial story will be of especial interest. . . . The corner of "Queries and Replies" will appear as soon as our readers send the queries! . . . Space will also be given to the "Local Auxiliary" if members will send *brief* notes and items of interest. . . . A clergyman of another denomination, who was present at the hearing before the judiciary committee in behalf of municipal suffrage for women, at the Maine state-house, Jan. 31, said that our Mrs. Burlingame-Cheney made the most able and pertinent remarks in its favor. Whatever might be the personal opinion of senators and representatives regarding the measure, none could fail to be impressed by the attendance of hundreds of bright-faced women from every part of the state, for their presence indicated serious and intelligent interest in the question of the day.

SOME OF OUR WELL KNOWN WORKERS.

II.

MRS. MARY A. DAVIS.

BY M. A. WADE BACHOLDER.

MARY A. PERKINS was born in Center Harbor, N. H., April 11, 1836, the daughter of Benjamin and Mary (Drake) Perkins. She is a lineal descendant of Sir Francis Drake, and her stately presence may well remind one that the blood of the gallant Admiral flows in her veins. She graduated from New Hampton Institution in 1859, and was preceptress of Lebanon Academy 1859-61. On May 28 of the latter year she was married to Rev. J. Burnham Davis of Lawrence, Mass. Their present home is in Arlington, R. I. Two children have been in the home; Otis Irving, whose beautiful young life went out from earth May 5, 1882, and Herbert Burnham Davis. The latter graduated from Bates College in 1890, and is now professor of natural science in Cushing Academy, Ashburnham, Mass.

In earlier years Mrs. Davis was a contributor to magazines and other periodicals. New Hampshire sent her as delegate to the General Conference at Harper's Ferry—the first one to admit women. She attended the National Council of Women held at Washington, D. C., in 1891, as a representative of the Woman's Missionary Society and an officer of the Council. This year, in the same capacity, she addressed the Council on our special line of effort, under the general subject of "Organized Work in Religion."

Mrs. Davis is a woman of many personal attractions, and has excellent taste in the ordering of her cozy home, the walls of which are adorned with pictures of her own painting. She has much decision of character, is an adviser of the young, a counselor of the perplexed, a sympathizer with the sorrowful. Her writings show courage of conviction, clearness of thought, and practical grasp of affairs. The writer has seen her in the capacity of minister's helpmeet, as president of the Woman's

Missionary Society, as wife and mother, and to all of these duties she has been faithful. She is known personally as acquaintance, counselor, companion in Christian work, and friend. It is a great pleasure, while she is still actively at work among us, to recognize the kindness of the acquaintance, the congenial spirit of the Christian worker, the wisdom of the counselor, the fidelity of the friend.

Hillsdale, Mich.

MRS. DAVIS AS AN OFFICER IN THE WOMAN'S MISSIONARY
SOCIETY.

BY L. A. DEMERITTE.

It is said that we must summer and winter with people in order to know them. A very good way of doing this is to work with them in an official capacity. In such a way I have been closely associated with Mrs. Davis for many years, both being members of the executive committee of the F. B. Woman's Missionary Society, which is composed of the president, recording secretary, corresponding secretary, and treasurer.

She is one of the most generous-spirited women, with whom I am acquainted, for one who differs from her to work with. As she is one of my friendly foes, I know this by experience! In the committee room she is always genial, courteous, and willing, as a presiding officer, to listen patiently to the opinions of all. Her hearty laugh relieves many a duty of its irksomeness.

I remember how very reluctantly she accepted the position of president of the society, eight years ago, and we all know how faithfully she has served in that capacity. This brings to mind a vivid picture of Mrs. Davis as a presiding officer—tall and commanding, with a strong, cheerful face, firm mouth, and clear eyes, and with a bearing indicative of the character she really possesses—frank, honest, and loyal to conviction—one that rightfully wins the confidence and esteem of those with whom she associates.



MRS. MARY A. DAVIS.

THE KINDERGARTEN IN MISSION WORK.

BY BEEBEE M. S. PHILLIPS.

FROEBEL, the founder of the kindergarten, neglected and uncared for during his early childhood, and hungering and longing for food for head and heart, grew up to be a man who, remembering his own sad little life, strove to make the lives of little children bright and happy, and to educate them in a natural, beautiful manner.

He called his gathering of children a kindergarten or child-garden, looking upon each little one as a germ planted in the garden of education, which would bring forth its own flower; one sooner, another later, one the hardy sunflower, another the lovely rose or violet, but each striving toward its full growth, doing its full work, and giving forth brightness and fragrance.

The tools used in this child-garden are the gifts and occupations, stories, songs, and games; and why and how they are best used by a skilful gardener it would take more time to tell than can be given now. Suffice it to say that they are all employed for the same great purpose, that of causing the true growth of the child plant.

What is the value of the kindergarten in mission work? This seems almost a useless question to ask. If the kindergarten is considered of great value for children of intelligent, lovely Christian mothers in this country, of how much more value must it be among children whose parents and ancestors for centuries back have received no special intellectual, moral, or spiritual training? Who can estimate the value of taking little children from heathen homes at the tender age of four, and in the genial atmosphere of the kindergarten and through its various exercises giving them physical strength and grace, quickening and developing their minds; and, above all, taking their hearts at a time when it is easy to believe, and by sympathy, love, and faith leading them into the happy family whose Father is in heaven.

A Roman Catholic priest once said, "Give me a child till he

is seven, and I will trust to his being a good Romanist ever after." This statement may seem too strong, but it contains much truth. If in our mission we would have men and women strong Christians for life we must take infinite care of the little ones. "To cure is the voice of the past; to prevent, the divine whisper of to day." Keep the children from falling into grievous errors, instead of striving to correct these errors after they are habits.

The influence of the kindergarten is not only exerted on the children, but indirectly upon the fathers and mothers through the children. The little fellow runs home and shows with loving pride the bit of work finished at the kindergarten "for dear mamma," and in joyous child-language tells what he has done all the busy morning, repeats the story told or sings the songs, all the while unconsciously revealing to the mother the deep lessons underlying these lessons for the heart and mind.

In connection with the work with the children a mothers' class is held every week, and the mothers are taught how to supplement the work of the kindergarten by home training. This is of great importance in mission work in India, for native women know so little of child-culture.

The great cry of the present day in this and other lands is "social reform." What is the relation of the kindergarten to social reform?

Kate Douglas Wiggin, who has had wonderful success and wide experience in kindergarten work, gives the following as the essential features of the kindergarten which bear a special relation to social reform:

"1. The symmetrical development of the child's powers, considering him neither as all mind, all soul, nor all body, but as a creature capable of devout feeling, clear thinking, noble doing.

"2. The attempt to make so called 'moral culture' a little less immoral; the rational method of discipline, looking to the growth of moral, self-directing power in the child—the only proper discipline for future citizens.

"3. The development of certain practical virtues, the lack of which is endangering the prosperity of the nation, namely, economy, thrift, temperance, self-reliance, industry, courtesy, and all the sober host—none of them drawing-room accomplishments, and consequently in small demand.

"4. The emphasis placed upon manual training, especially in its development of the child's creative activity.

"5. The training of the sense of beauty, harmony, and order; its ethical as well as esthetical significance.

"6. The insistence of the moral effect of happiness; joy the favorable climate of childhood.

"7. The training of the child's social nature, an attempt to teach the brotherhood of man as well as the fatherhood of God.

"8. The realization that a healthy body has almost as great an influence on morals as a pure mind."

Surely the consistent practice of these principles will help to hasten the day when all people will touch the strings of the harp of life so deftly, so skilfully, that it will give forth the sweetest, most complete, and perfect harmony.

Philadelphia, Pa.

OUR FIFTH THANK OFFERING.

(2 Cor. 8: 10.)

THE annual thank offering service of the Woman's Missionary Society, with its gracious spiritual uplift and financial aid, has ceased to be an experiment. It is indeed a blessing to our treasury, but far more is it a blessing to our hearts. How much it means to us, to our society, and to the cause of Christ, none may tell until eternity reveals the measure of its benign and educating influence. So we hail its coming with delight and look eagerly forward to the inspiration it is sure to bring us. The month of May, as usual, will be the time of its observance the present year, leaving each Auxiliary or church to select the date best suited to its locality. Meanwhile let us

prayerfully ask ourselves what we shall render unto the Lord for all his benefits toward us. The innumerable blessings that have come to our own lives, to the lives of those dear to us and to our beloved society that has been so signally favored of God, cannot fail to call out the very best offering our hearts and hands may extend.

Has it been a pleasure to us to express thanks to friends for recent Christmas remembrances, and was it a delight to send out our Christmas tokens of love? How much more should we rejoice to offer the sacrifice of thanksgiving, call upon the name of the Lord, and pay our vows unto him in the presence of his people (Ps. 116: 17, 18).

The way in which our society has been led of him has been indeed wonderful, and may our acknowledgments of this be shown in the blended incense of gratitude and offering that shall rise up before him.

We must not forget that it is a *thank offering*, not a rendering of our tithes (returning the tenth that is his), but the glad and hearty gift over and above all, that betokens our sincerest gratitude.

As usual a general outline program to aid in this service will appear in the April issue of the HELPER.

For circular invitations and envelopes apply to Mrs. Clara G. Schwarz, 492 Pine Street, Providence, R. I.

CLARA A. RICKER,	} <i>Finance Committee</i>
SUSAN A. PORTER,	
CARRIE C. SWAN,	
EMELINE B. CHENEY,	

O THAT I had a thousand lives and a thousand bodies! all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals. I have never repented becoming a missionary, and, should I die in the march and never enter the field of battle, all will be well.
—*Robert Moffat.*

ANNOUNCEMENT.

IN response to the wishes of Auxiliary members the following has been selected as the motto of the Free Baptist Woman's Missionary Society :

" Faith and Works Win."

MARY A. DAVIS, *Pres.*

Arlington, R. I., Jan. 30, 1895.

The Woman's Council.—The program of the second triennial session of the National Woman's Council, just closed at Washington, was full of vital subjects ably discussed by representative women. Those of especial interest to us as a society were the papers on "The National Free Baptist Woman's Missionary Society"—under "Organized Work in Religion"—by our president, Mary A. Davis of Rhode Island; "Practical Christian Living" (see abstract in this number), by Emeline Burlingame-Cheney of Maine; "The Ethical Adjustment of Woman's Home and Sociological Duties," by Prof. Frances Stewart Mosher of Michigan; and the discussion, "Woman's Mission to the Church as Minister and Missionary," in which Mrs. Cheney was one of the speakers.

The assembling of workers to compare notes on methods and means of working more effectively, and primarily the harmonizing of the various elements of national life—religious, missionary, philanthropic, temperance, educational, and political—must in time be productive of much good. We look for reports and impressions from our friends who had the privilege of attending this notable council.

Seed thoughts.—A Maine woman has had a bright and beautiful idea; which is that when helpful or comforting thoughts come to our home-workers they will send them to the HELPER—just a sentence or a seed-thought from our busy women—for the comfort and help of some one else. These home-thoughts would give a flavor of originality to the interstices between articles, and perhaps could some day grow in a garden page of their own if they multiplied sufficiently.



From the field.

MINISTERS AND MISSIONS.

I.

BY REV. EDWIN B. STILES.

MISSIONS are the business of the church. Her ascending Lord said, "Go disciple all nations." This is her charter, her marching orders, and by obedience only can she realize the promise, "Lo, I am with you alway." The church is the bride of Christ, and as such, if true to her Lord, must be interested in what interests him. The individual or the church that says, by word or purse, "I am not interested in missions," needs either information or salvation; and information that would surely create interest would most assuredly bring salvation to many a languishing church. God does not care to keep a church alive that does not have the missionary spirit, and many a church is living on another year that he may dig about it and dung it, peradventure it may yet bring forth fruit.

Not in a spirit of fault-finding, but from wide observation, I am compelled to say that not more than one-tenth of our people have any vital interest in the extension of Christ's kingdom. I will not say that it is the fault of the pastors that it is so, but I do say that it is their privilege to make it otherwise. The local church is not an end in itself, it is a part of the vast army that the King is leading on to the conquest of the world. Each church, in all its individual members, taking its proper place in the ranks, will hasten the day of victory. The acknowledged leader of the church is the pastor. Like priest, like people. Do you appreciate the part your church has to play in the world? Then your people will realize it. Have you an enthusiasm for the coming of the kingdom? Then your people will have.

How can the pastor interest his flock? In no way better than by being interested himself. It is his duty to be informed, that he may inform his flock; and as his information so will be his interest. Why not give "Blue Monday" to the study of missions? Begin with the Bible; it is a wonderful missionary book. Take our periodicals and the "Reminiscences"; they will cause the fire to burn. Use *The Missionary Review* and missionary biography, and as you muse the fire will burn. Use the results of your reading to illustrate your sermons, sometimes calling attention to and recommending the book or paper from which you take them. Pray for missions and mission workers in your public services. Observe the monthly concert of prayer. A committee can prepare for that, and give you a rest, on the first Sunday evening of the month; or if they do not it will be no more work to prepare for that than to preach. Give to it as much time at least as to the preparation of a prayer-meeting talk. Introduce missionary literature into the Sunday-school and the homes. Keep the people in touch with our own work, and give them frequent opportunities to give. Get them to giving, and you will fan sparks of interest into flames. Don't let lack of interest be an excuse for doing nothing; rather let it be an incentive to do all that you can. Be interested, and you will be interesting. A church interested in the heathen in India will be more interested than ever in the heathen near home.

"Heaven's gates are shut to him who comes alone;
Save thou a soul, and that shall save thine own."

"Go ye into all the world and preach the Gospel to EVERY creature."

Groton, Mass.

WE must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else. Ah, how rare is it to find a soul still enough to hear God speak!—
Fenelon.

IMPRESSIONS OF AMERICA AFTER LONG ABSENCE.

(Letter from Miss Coombs.)

N EARLY a year since I last wrote the HELPER ! On the 6th of February, '94, our pilot left the good ship *Puritan* at the mouth of the Hoogly, taking with him a big bundle of letters to friends on both sides the world, and among them one to the HELPER, written while we were at anchor in the river. He left us for our long voyage around "the Cape" to the home-land, and for nearly four months we were dropped out of the world, as it were—no papers, no letters, no telegrams, no postman ; and when, May 20, we took another pilot off Sandy Hook, New York, the papers he brought were eagerly seized and read, and the letters waiting for us were tremblingly opened and hastily scanned, for we knew not what the long four months might have been bringing to us, but we thanked God as we read that no ill tidings awaited us.

That voyage with its quiet and rest did more for tired nerves than double the same time on shore could have done, and I have felt that a vote of thanks was due good Capt. Dunning and his dear wife for allowing me to come with them, and for their kindness all the way. The work so well begun has been carried on all these months since reaching home ; for what with the good air, good food, good homes, kind friends, and hearty welcomes, I have grown so well and strong that I feel quite able to start for India again even now if it were necessary.

Some of the impressions received and changes noticed after an absence of eleven years might be of interest, and so I send off these lines.

Coming into New York from the slow-going East, one wonders what all the rush is for, and yet involuntarily joins the hurrying crowd, quickens his pace, breathes faster, and has a general feeling that the thing in hand must be done with all possible despatch ; and this feeling continues, with diminishing force to be sure, away down into good old Maine, but even there we find that the slow, steady oxen of the farmers have

well nigh become a thing of the past, and everything is done with the faster moving horses.

The general appearance of thrift is noticeable in city and country. Coming from among those where the few are wealthy or even well-to-do, and the mass are poorly clad and housed, into a land where the boats, trains, and street-cars are loaded with well dressed people, and where the homes of the mechanics and farmers are so comfortably and often beautifully furnished, one can but wonder where the "hard times" are that have been so much talked of.

One can but notice the eagerness for news everywhere, but especially in the cities, where the myriads of newsboys do such a thriving trade; and one wonders what has become of the tons of yesterday's papers that were read and thrown away to make room for to-day's news. The well-nigh ubiquitous reporter evidently spares no pains or impertinence to satisfy this craving of the crowd.

While visiting among the churches with frescoed walls, stained windows, carpets and cushions, grand organs and richly upholstered furniture, how often have the pictures of the chapels at Balasore and Midnapore appeared to me, with their bare walls and benches, and the little mud chapels of our out-stations with simply mats for seats; and I have wondered if it was pleasing to the Lord to have so great a difference in his houses while his children were hungering for the bread of life, which the price of one of those organs might send to them for years.

I have been impressed, too, with the earnestness of the few and the indifference of the many in carrying out Christ's plan for the world. Individuals there are everywhere who set the true value on life, but not one whole church that counts itself the body of Christ. The prayer-meetings and the mission meetings are sustained and enjoyed by the few, while the majority of the church are well content to let them do it while they give their time to "business." I have admired, however,

the faithfulness of these few, and especially of our good sisters in our mission Auxiliaries. Their faithful, persistent, self-denying efforts have made me ashamed of myself that I have sometimes allowed a thought of complaining to enter my heart when sometimes the funds were low or we wanted to do more work and could not for lack of funds. I had better thank the Lord and them that we have as much as we have ; and yet I can but think if their number were doubled, as it might be, how much more we could do.

Changes? Yes, everywhere—in business, in customs, in social life, in politics, in the church ; but most of all among our friends—babies grown into big boys ; big boys grown to young men and fathers ; young men that were, now in business with gray hair and wrinkles ; and the dear old gray heads, many of them, gone forever, and many of them whitening for the change which shall bring them only joy and leave the world so much the poorer.

So we push on—decade after decade, and not so far ahead we shall all be of the past, and the coming generation will be filling our places !

L. C. COOMBS.

Roxbury, Mass., Jan. 23, 1895.

OPEN LETTER FROM MRS. SMITH.

I KNOW I have sadly neglected you, dear HELPER ; but it has not been from choice, except in so far as it seems necessary to choose the work needed to be done in the time allotted for writing. There is always a large number of letters lying on my table to be answered, and I feel in duty bound to answer these, for by far the largest share are from the friends and patrons of the Sinclair Orphanage. But somehow “it is borne in on me” to-day that I ought to write to you ; and, as the letter is an open one, will each of you, my friends, appropriate anything that may interest you, always remembering that I will write to you personally as soon and as often as I can.

Those of you who have read that inimitable book, “The

Autocrat of the Breakfast Table," will remember what the author says about the clock being wound up once for all for seventy years. The most of you know that I have nearly reached that time, and I fully realize that what I do must be done quickly. There seem to me to be a great many unfinished tasks, but I hope it is all God's work, and if so, he has his own means for accomplishing it; then why should I be anxious?

Our children are all doing reasonably well, so far as we know; this last clause only those who have had the charge of girls' schools in heathen countries can understand, but after doing the best we know we must leave the burden with our great Burden-bearer. A very sudden death occurred the other day that made us all very sad, but I think Miss Barnes has written you concerning this.

We have to be thankful that four out of our number were baptized a week ago, and one from the village, who has been married from the Orphanage within the year. We rejoice over these because we have seen in them, for many months past, evidences of the Christ-life. There is also a decided improvement in the lives of several young men belonging to Christian families. In this there is special cause for rejoicing.

The new home at Midnapore for our ladies there is still in the future so far as we know, but we hope you at home have more light on the subject, and that it will ere long beam on us. This is the time for collecting materials if the work is to be done this year, so the delay seems rather hard to some of us; but there is a waiting as well as a working time, and there are indications that this waiting may be an advantage, especially as to the site.

There are a good many things more that I would like to write you about, but must wait until the next time. This is an unusually busy season. All our children and workers expect to be remembered at this season in some tangible form, and it really seems as if their name is legion. We have to be grateful

to the home friends for the supply they send us at such times. I don't know what I should do without the cupboard containing the contents of boxes.

Believe me, dear HELPER,

Yours ever affectionately,

Balasore, Christmas, '94.

D. F. SMITH.

GLEANINGS ABOUT CHINA.

IT is probable that the Chinese came from the vicinity of the Caspian Sea about 2700 years B. C. It is said they brought with them the knowledge of writing and astronomy.—*Gospel in All Lands.*

In almost any aspect China presents the greatest of all mission fields. With the single exception of Africa it is the greatest in area, being one third larger than all Europe. Its population numbers 400,000,000—one-third of the human race! . . . The religions of the Chinese are Confucianism, Buddhism, and Taoism, but the one universal religion is the worship of ancestors. . . . In the state religion the Emperor is the worshiper. Once a year he confesses his sins and the sins of his 400,000,000 people. In the worship of Confucius all the officers, scholars, and school-boys have a part. The people generally, especially women, bow in fear to the many Taoist and Buddhist gods. But everybody, from the emperor to the poorest coolie, shares in the precious "ancestral worship." At the ceremonies observed in this worship, candles and sticks of incense are lighted, and cooked rice, meat, and vegetables are placed on tables before the ancestral tablets. . . . Fifty years ago it was a capital offense for a Chinese to be a Christian; now the Gospel can be preached with more liberty than in many parts of Europe.—*Arranged from "Gist."*

Hundred of thousands are born, live, and die on boats. The waters about Canton are most densely populated; yet this style of living prevails, to some extent, in all latitudes of the country. . . . Temples, palaces, and hovels are all similar in design.

The general style of buildings is one story, with slightly concave roofs and overhanging eaves. . . . The majority of people live in hovels. A single room accommodates a family, often shared with pigs and chickens. These homes have earth or brick floors and paper windows.—*From "Glimpses into Chinese Homes."*

The use of opium is very general. "Quite 80 per cent of the men and 50 per cent of the women take this pernicious drug, which undermines the constitution and ruins the health. It shortens the life of the consumer, paralyzes the moral nature, and threatens to transmute an industrious people into a nation of helpless idlers and imbeciles."

It is generally believed that a man possesses three souls. After death one goes into the ancestral tablet prepared for it, where it receives the worship of the man's descendants at stated times; at such times, also, worship is paid at the grave to another soul; while the third goes into the spirit world, to receive the rewards or punishments of the deeds done in this; finally to return to this world again as a god, a man, beast, bird, or reptile, according to its merits.—*Gospel in All Lands.*

ARROW TIPS

UNSELFISH love is the only thing that can be truly great.

Yesterday is gone; to-morrow is God's; only to-day is yours.

In God's world, for those who are in earnest, there is no failure.

Never be afraid to use the highest motives in doing the smallest deeds.

No one is useless in this world who lightens the burden of it for anyone else.

Those who do not work in this world will be poorly prepared to rest in the next.

Be what you wish others to become. Let yourself, and not your words, preach for you.—*Amiel.*

Helps for Monthly Meetings.

APRIL.—CHINA.

CURRENT TOPIC: Our motto, "Faith and Works Win"; what does it mean to us?

Suggestive Program.

Bible reading, in succession, on "Ministry." See Acts 6: 4; 2 Cor. 4: 1; 5: 18; 6: 3; Eph. 4: 12-17; Col. 4: 17; 2 Tim. 4: 5.

Prayer for the wide work.

Singing, "Preach the Gospel" (No. 31, Gospel Hymns No. 6).

General facts about China (in answer to questions previously distributed): Earliest history; area; population; compare with other nations; rites; religions; ideas of future life; houses; customs, foot-binding, etc.; opium habit; medical and other missions.

Singing, "Mission Hymn" (No. 112).

Conversation about the war with Japan (each bring some fact culled from daily news). Its possible effect upon civilization and evangelization.

Paper, "The Womanhood of China without Christ."

Prayer for the enlightenment and uplift of the women of all heathen lands.

Singing, "Holy Ghost, with Light Divine" (No. 17).

For reference: *Gospel in All Lands* for February (Hunt & Eaton, N. Y., 10 cts.); helpful articles and illustrations. Reference to Chinese women in "Gist," and medical missions in "The Great Value and Success of Foreign Missions." "The Chino-Japanese War," in *The Missionary Review* for February.

Practical Christian Living.

Practical Christian living should illuminate parlor and kitchen, purify politics, open the pocket-book, and save the world.



A DIGEST OF AN ADDRESS AT THE NATIONAL WOMAN'S COUNCIL.

BY EMELINE BURLINGAME-CHENEY.

RELIGIOUS theories are numerous. They are crude or profound according to the degree of development of the peoples holding them. Each has value according as, incorporated into life, it degrades or blesses. Two tests should be applied to a religion: (1) the source and reasonableness of theory, (2) practical value. The Parliament of Religions could only apply the first test; decision as to comparative value must await the second.

In considering our theme, let us apply these tests to Christianity. The condensed theory is, the fatherhood of God, the brotherhood, the sisterhood of the race. But how about its practical application?

We have to admit that there is a wide chasm between this ideal and the real lives of Christians. It is told of a church-member of a century ago, that, after asking his hired man if he had ground the peas with the coffee, sanded the sugar, and watered the rum, he said, "Then come to prayers." Such so called Christianity may have become nearly obsolete, but we are still far from the time when the Christian has a constant soul-growth which develops men and women symmetrically, and which leads them to battle every evil which afflicts humanity.

The foundations of applied Christianity are laid in individual lives. True development will make the inner life reflect

light from above in the home and everywhere. It will make the body the servant of the soul, and food and clothing will be adapted to highest good.

Homes permeated by such life will send forth men and women stalwart for battles with evil. They will strikingly contrast with that of the so called Christian woman whose children were being ruined by street association, while she said, "I never allow my children to interfere with my religious (?) duties" Jesus taught us, "*Our* Father," not *my* Father. Practical Christianity will recognize a brother or sister in man or woman, without regard to nationality, color, or environment.

Were Christianity really applied to the world's life, how soon Christian people would be banded together as an invincible force against all that degrades humanity in body or soul, and as an organized power to uplift and help un-Christian peoples! No ships would cross the ocean carrying intoxicating liquors or other means of degradation. Good people would constantly protest by active opposition and vote against all injustice, whether the aggressor be capital or labor, the organized liquor power, or any form of monopoly. The missing link between the sermon on the mount and Christianity would be found.

But it is a startling thought that brotherhood asserts itself for ill if not for good. Through the home, society, the world, there is ever flowing an under-current of influence, set in motion by varying conditions. The beautiful young woman of noble birth dies of infection imparted to her garment in her dress-maker's humble home. Maine's excellent prohibitory law is made difficult of enforcement because of the poorer laws of other states. Currents of travel keep a constant intermingling of the nations of the earth. We must be active for good under our brotherhood obligations, or such phases will assert themselves as will drag our nation to a lower level.

There has been recently an encouraging awakening to these truths. The more active entrance of woman into the avenues of life and duty has been helpful. Large numbers of men and

women, young and old, have armed for new phases of spiritual conflict, believing that

"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all the race."

Many wrongs are to be righted, but the forces are in line and victory is sure. During many centuries of slow locomotion and imperfect application of force, electricity has been waiting to be used; so Christianity has been a latent power whose principles have never fully entered into the life of the race. When they do, the kingdom of God on earth will have come.

ANNIE HUNTER'S REWARD.

A HOME STORY OF TENTH-GIVING.

BY IDA LORD REMICK.

II. (*Continued.*)

"ONE Saturday night I took a little wedding-cake box, and wrote on it 'The Lord's Box'—wasn't it funny?—and I put a tenth of my week's pay into it. I used some of it Sunday, and the rest I spent on one or two of the girls in the rooms that were really so much worse off than I was—just a little bit here and there, you know, I forget what it was, but I remember that was a real nice week. August passed much more quickly and more happily than July, just on that account, I think, and in September I went back to my school again. That year I was promoted, and the next summer I spent in the dear, blessed, delicious country." Kate threw her sewing. "I can't stay in another minute! This won't last forever, and I must get out!"

Out she went, and Annie after her. "You haven't finished, you giddy-pate," Annie began by-and-by, as they sat on the ground in the orchard.

"I will, my love, I will, only give me time to sniff and stare a little."

"Have you kept it up ever since?" Annie asked, picking grass and throwing it away as restless people do.

"Yes, ma'am. That wedding-cake box has been in use ever since. I've sewed up the corners and mended it in various ways, but it is getting a great deal the worse for wear. I really hate to give it up."

"Tell me how you used it, Katie."

"O," Kate said, falling to picking grass too, "there was my weekly offering and Sunday-school money, and something for the Kings' Daughters and the missionary society; and then I always reserve some for extras and little things—flowers and fruit for sick folks, and car-tickets for tired girls, and a few cents now and then for nasty little sticky newsboys (you'd be scared to death if one of them touched you, my fastidious lady); and sometimes I indulge in a little vanity for somebody, a stickpin or a pretty handkerchief or some sachet powder"—they both laughed, and Kate declared stoutly that she'd seen them all do the Lord's work. "Then my tenth has been large enough for the last three years for me to give somebody else beside myself a glimpse of country. The first year it wasn't much, and I contributed to the Fresh Air Fund, last year I paid the expenses of one of the little fellows in my school, and this year it is Fannie Haliday, a missionary. I pay her board for one week and somebody else for another, and so she gets two weeks more than she could have if we didn't help out. Board is high in those health resorts in hot countries."

"O, how many opportunities you have, Kate!" Annie exclaimed.

"Not any more than you, I guess," responded Kate, cheerily.

"Well," said Mrs. Hunter, getting up from the ground carefully, so as not to green her gown, "it's my opportunity to get supper, or you and John will take your opportunity to be hungry. Here he comes," as Dr. Hunter drove into the yard in his father's old-fashioned gig.

That night they all went up stairs together, Annie singing gaily as she went.

It had been a happy day. They had all been so comfortable.

Words from Home Workers.

MAINE.—The Woman's Missionary Society of the *Sebec Q. M.* held a public service in connection with the January session, which convened at Milo Jan. 18. After devotional exercises a missionary poem entitled "My Offering," written by Mrs. Lillian Tourtillotte Cordwell, was read by Miss Manter. The leading topic of the afternoon was a paper by Mrs. A. B. Emerson, subject, "Progress of our mission during the last fifty years." A collection was taken at the close of the meeting, amounting to \$6. Speaking of the work in general, there seems to be a deepening interest in missions among the women of our churches throughout the Q. M. One reason for this is traceable to the fact that more copies of THE MISSIONARY HELPER are taken each year; thirteen new subscribers were obtained at this session. Is it not true, my dear sisters, that, as we read and learn more of the needs of our mission field, we become more and more in touch with the work, and are brought to realize each day that the blessed words of Him who said, "Preach my Gospel," are equally binding upon each and every true child of his?

"Let none hear you idly saying,
'There is nothing I can do.'"

Let this be the response from every heart,

"Here am I; send me, send me."

Dover, Jan. 18.

ANNIE BRYANT EMERSON, *Sec.*

At the same Q. M., when the value of our "Denominational Literature" was discussed, Mrs. Mary B. Wingate read a stirring paper on THE MISSIONARY HELPER.

North Berwick.—Mrs. Jennie Greenleaf, the agent for the HELPER in Cumberland, York, Parsonfield, and Otisfield Q. M.'s, is working enthusiastically on a systematic basis. She has

appointed Q. M. agents in three of these Q. M.'s. One agent writes, "Rest assured I shall do all I can for the HELPER." Is also Q. M. agent for York Q. M., and is in correspondence with every church. She will ask for a quarterly report. Her method of getting answers from delinquents is unique and seldom fails; namely the sending of addressed postals. She is the local agent in the 2d No. Berwick church, where she has added six new subscribers to her list. A. B. W.

Who will go and do likewise?

NEW HAMPSHIRE.—The W. M. S. of the *Rockingham Q. M.* convened in connection with the Q. M. at Portsmouth Jan. 15-17. A larger delegation than usual was present for the mid-winter session. Wednesday afternoon was devoted to report of state agent and W. M. S. Mrs. E. B. Chamberlain, Q. M. president, presided at the woman's meeting. After the secretary's report, reports were read from some of the Auxiliaries, and others reported verbally, showing that all were at work; one Auxiliary reported an average attendance of 19 at each regular meeting; and another reported special work being done by young women. Following these reports was an interesting program consisting of a paper by Mrs. R. E. Gilkey of Dover, entitled "How to interest our young women in missions," this was followed by a discussion participated in by several women. Miss Simms of Dover was called upon to report the young woman's work from her church; which report was exceedingly encouraging, showing that some of our young women were thoroughly interested in local or home mission work, which will doubtless reach and be felt in time by our brothers and sisters across the sea. May God bless their efforts. A poem entitled "Go Work," written by Mrs. Ramsey, was read by Miss Nellie Merrick of Somersworth. The secretary then called the attention of the Auxiliaries to the "call to prayer" by our general officers sometime in February, urging each to observe the same sometime during the month; also to our MISSIONARY HELPER, and urged each subscriber to try to

secure one more for the coming year, thus doubling our present list; and to our finances, and said that as a state we were in arrears of what we were one year ago at the same time, and urged each church to try to meet the apportionment sent them by the Q. M. executive board. Collection \$6.

EMILY H. HALL, *Q. M. Sec.*

135 *State St., Portsmouth.*

W. VIRGINIA. *Eastbank.*—Thinking how it encourages us to hear from our sisters, I am led to report our interest in the Kanawha Q. M., W. Virginia, through the HELPER. I think our little magazine is rightly named, for I fail to see how we could get along without it. I look forward to its coming as I would a friend. May God bless it and our new editor. At the last session of our Q. M. at Eastbank a public meeting was held by the W. M. S. The meeting was opened by singing by the choir, Scripture reading by Rev. N. E. Musser, the pastor, and prayer was offered by Rev. W. J. Fulton, the state agent. Then followed an interesting program of songs, recitations, and dialogues by the children, after which a few appropriate remarks were made by Bro. Fulton. We have a great many bright little folks in our town that are eager to work for missions. A meeting is in session now at the F. B. church, and many of the children are giving their hearts to God. The amount raised for foreign missions was \$7. MRS. N. E. MUSSER, *Pres.*

NEBRASKA.—The Woman's Missionary Society of the *Nemaha River Q. M.* met for its second yearly session with the Grandview church Dec. 14-16, 1894. And in connection the Q. M. held its quarterly public meeting on Friday evening. An interesting program was rendered, which was well received by the audience, who generously responded to the call for missions, by the sum of \$5 67. The society voted to appropriate half of the collection to state missions and half to foreign missions.

SARAH MURPHY, *Sec. and Trés.*

MICHIGAN. *Batavia.*—The annual public meeting of the Batavia W. M. S. Auxiliary was held on Saturday evening, Jan.

12, in conjunction with the Branch Q. M. Sister Alice Hulse of Hillsdale gave an interesting talk on missions and their great needs. Owing to inclement weather the audience was not a large one, yet a cheering collection was taken, and the meeting was felt to have been an exceptionally profitable one. The secretary's report was read, and the Q. M. unanimously voted that it be forwarded to the HELPER for publication. On Sunday, Sister Hulse presented a letter from Gosper Co., Neb., the present scene of so much sorrow and want, urging in her effectual way the need of a little home mission work in that direction. The Q. M. responded quite generously, and at a W. M. S. meeting held on Friday, Jan. 18, \$10 of mission funds were appropriated, with \$5 from private purses, and thus a sum exceeding \$35 has been raised and forwarded. Wishing the HELPER a happy and prosperous year, we remain very sincerely yours in the Christian work.

MRS. E. C. MINTLINE, *Cor. Sec.*

The very interesting and suggestive report accompanying the foregoing is crowded out of this number, but its principal features will be given next month.

IOWA. *Spencer.*—The Woman's Missionary Society is in a very prosperous condition, under the presidency of our pastor's wife, Mrs. G. B. Hopkins. Though small in numbers we feel that our year's work has been gratifying. Our meetings are held monthly at the homes of the members, with interesting programs, taking up different phases of the various missionary topics, such as, "Work at Harper's Ferry," "Schools in India," "State Work," etc. In 1894 we expended \$64.15 as follows: Mrs. Miner \$33.15, state work \$15, Miss Barnes \$8.10, indigent ministers' fund \$5, delegates' fare to Q. M. \$2.90. Our thank offering meeting last May brought in \$20.37. We received from dues \$31.75. The Junior C. E. society sent \$12 to Mr. Miner to be used in educating a native boy. The Y. P. S. C. E. gave by the card system \$35, paid on the pastor's salary \$30, and toward church repairs \$35. The February Q. M. will be held with us, and we are planning to make it the best one we've had. Repairs to the amount of \$700 have been made on our church building, and the money is all pledged, so we feel that in the financial depression the Lord is richly blessing us.

NELLIE C. GOODELL, *Cor. Sec.*

Our *Fairbank* Auxiliary, though it has not reported to the HELPER for some time, is one among helping Auxiliaries. We have been holding monthly meetings with fair success for more than a year. Have held three public meetings in that time. Our January meeting was one of marked interest. We have paid for state work and on Mrs. Miner's salary during 1894 \$30.23. We have felt that where a few faithful ones did their duty the Lord would send reinforcements. Thanking him for more interested ones, and still praying, we hope other Auxiliaries may take heart, renew their energy, and receive the blessing, for we do know the joy of serving him even in small things and long for others to be glad with us.

MRS. H. E. SANBORN, *Sec. and Treas.*

WISCONSIN. *Oakland.*—I very much enjoy reading the reports from the different home workers, and have often thought I would send a few words from this field. The people here are very liberal to open their houses and provide a nice meal to all who attend the mission meetings, and the number reaches sixty sometimes in the winter. Gentlemen and ladies both attend. They have a social time until after dinner, when the president calls to order and a program of singing, reading of Scripture, prayer, select readings, minutes of last meeting, business, etc., is given. A collection of ten cents each is asked. Any lady interested in the work can become a member by paying twenty-five cents per year. The men can be members by paying the same, but have no right to vote. The regular mission meeting is held the last Thursday of each month. A year ago I sent for some invitations and envelopes, and sent them out for a thank offering meeting, asking the friends to give something if no more than a penny a blessing. They responded all the way from one penny to \$2, our total offering being \$14.61. This year, with a thank offering of \$11.75, our part of appropriation was all paid some time before Y. M. God bless our HELPER, and may we all do our part; by taking it and by sending in our mites, to make it a success. Yours in the work, MRS. M. D. MACK.

Wisconsin women are not Auxiliary to the Woman's Missionary Society, but we are pleased to hear from all HELPER readers from time to time; and appreciate any work being done "in His name."—EDITOR.



Junior Department of Missions



SUGGESTIVE PROGRAM.

CHINA.

TEST QUESTION.—What was the first command of God?

Singing. Repeat the Lord's Prayer in concert. Roll call, answered by verses of Scripture containing the word "children." Point out China on the map. How large is it? How many people? How does the population of China compare with the whole number of people in the world? What are their homes like? Their dress? Tell the story of "Wang Ling Te"—different members telling different experiences in her sad little life. What are the religions of the Chinese? Who was Confucius? How do they treat their ancestors? What are "heathen"? How are we related to them? Who is our common Father? If we have something better than they, what should we do? (Answers to nearly all of the questions can be found in this HELPER).

Collection of pennies.

All stand and sing (to the tune, "I want to be an angel"):

I want to be a gleaner,
And with the reapers stand;
For all the grain so golden
Is ripe on every hand.
The harvest now is plenteous,
With laborers but few;
But there is some work always
That little hands can do.

—The Little Worker.

ROLL OF HONOR.

Miss Emilie E. Barnes's salary—shares \$4 each.

Children's Mission Band, Campbell Hill, Ill. 2 shares

We congratulate the Children's Band of Campbell Hill for being the first to respond to the Treasurer's appeal. This will be a standing list for the present. Whose name shall be added next?

THE STORY OF WANG LING TE.

WRITTEN BY HERSELF.

My Honorable Friends: I give you my best bow. I am a stupid little Chinese girl. Some days I am so naughty my grandma says I shall probably be a monkey after I die.

This scares me and gives me a big pain in my hear.. I am sure I was born on an unlucky day. They tell me my mother cried a great many tears because I was a girl, and my grandma and father were very cross and angry.

I go into the temple and pray the old god to make me over into a boy. Alas! It is of no use. Sometimes I pray the god to help me to be good, so I can be a boy after I die, but I cannot see that he helps me any. I still have my naughty days.

They named me Ling Te, which means "Lead along a brother," but when another baby came she was a girl too. I heard my father say, "We are too poor to keep another girl." Mother said, "I have had such a hard time I wish I had died when I was a baby; the poor little thing had better die." She cried a great many tears. Father took the baby away, and I never saw her.

After a few years a little brother did come, and that was indeed a joyful day. I stood by and watched them tie the clothes around his little arms and legs.. Day after day he lay upon the brick bed, looking toward heaven, making the back of his head so flat and nice. I brushed away the flies and thought how proud we should all be to have him grow up and

be a mandarin, and wear a button on his hat, and ride a big, black, shiny mule! Of course we shall find a wife for him, and then we shall have a slave at last of our own. I say, however, in my heart's center, "I will be real good to her."

When he was a month old we gave a big feast, and a barber shaved off every bit of his hair. O how pretty his little white head was! His black eyes looked as bright as buttons. They untied his body, and it was so funny to see his little hands and feet fly around! Our guests brought money in big red envelopes, and gave him many presents too. Grandma gave him a red cap all covered with brass images and looking-glasses, because the devils get scared and run away when they see themselves in a glass. They put a chain around his neck and bracelets on his arms to keep the bad spirits away from his heart.

When I said, "Grandma, why do you put a cat's head on his shoes?" she said, "Why, you small idiot, don't you know cats walk safely and never stumble or fall, and I wish the boy may go safely through life and always have a smooth road like the cat's."

Soon after this, grandma bought bandages nine feet long, and I heard her say to my mother, "You must bind Ling Te's feet." Mother said, "O I dread it, for she will fuss and cry and keep us awake nights." "You must surely do it," said grandma in her stern way. "Why, how do you expect to get a mother-in-law for her if her feet are not bound?"

This scared me, for I have heard some girls say it is terrible to have a mother-in-law. I ran away. I had to come home at night. Grandma was angry, and said, "If you run away again, I will send the foreign devils after you; they will dig out your eyes and your heart, and take off your skin, and take you off to America, and after you die you will be a donkey for them to ride." This scared me, of course, and she began to turn my toes under and wind the long bandages around my feet. Tighter and tighter she drew them, and when I could

not bear it, and began to struggle and scream and kick, she called my father and mother to hold me. I could not sleep that night for the pain. I can never tell how my feet ached. After a few days they were so sore and lame I could not walk. Once my mother said, real soft and sweet, "Poor child," and that seemed to make me feel a little better.

Now my feet are dead and do not ache so bad, and I can walk on my toes pretty well.

Tsunhua, China.

—*The Little Worker.*

NOTICE.—In order that we may do systematic work among the Children's Bands, will the secretaries of the state associations outside New England please report to me the name of their children's secretary?

FRANCES STEWART MOSHER,
Hillsdale, Mich.

THE Lord of hosts hath made for me
A pathway through the troubled sea;
The great, dim, hungry sea,
The black and plunging sea.
With lifted rod and outstretched hand
He pointed out the solid land;
And whilst the unknown way I tread,
His guiding cloud moves overhead;
Dark waves leap high on either side,
With night and darkness far and wide.
The cold east wind comes damp with spray,
Yet there is light on all my way.
The cloud in sunset skies unfurled
Held only gloom within its fold;
Now tow'ring high, transfused with light,
It gleams a beacon on my sight;
My cares, my doubts, my fears are gone.
The signal leads. I follow on,
Assured no harm will come to me
Although my path lies through the sea.

—*Selected.*



DOT'S OFFERING.

"If five and five make ten, dear,
How many cents has Dot?"

"O, she has ten, such lovely ones!
Now, isn't that a lot?"

"But one in ten is His, dear,
Who gives us everything."

"O no!" says Dot; "God shall have nine
For my thank offering."

—Selected.

"THE HEAVENLY FATHER'S BABY."

THE tale I have to tell you is a very sorry one. A Christian Chinese woman came to my aunty's dispensary the other day with a little baby not her own. Shall I tell you how she happened to have it? One day she went into a neighbor's house where there was a wee baby a few hours old.

Its mamma was very poor, and said she would have to kill it. She tried to smother it, but, when it did not die right away, she began to strangle it. The good Christian woman held out her arms, and said, "Give it to me, and I will care for it." So, although this Christian woman is herself very poor, she has adopted the little girl and is caring for her. She does this because she loves Jesus, and calls it the "Heavenly Father's Baby," for she says he will give her the money to take care of it.

Heathen mothers often sell their babies. One day my papa saw a woman trying to sell her baby for fifty cents.

Maybe I can some time write you more about the poor little Chinese babies.

EDITH M. FULTON

(Nine years old).

Canton, China.

—Over Sea and Land.

TREASURER'S NOTES.

I have a supply of the new Benevolence Cards on hand, that I shall be glad to furnish any of our Auxiliaries or workers wishing to use them.

The use of these affords an opportunity of showing our interest in general denominational work, especially in churches where there is no other method of raising funds for our benevolences, save the one employed by the Woman's Missionary Society. With the aid of a card indorsed by the Conference Board and by the Woman's Society our workers can exert a great influence in such churches in favor of all our Free Baptist interests.

Try, sisters, in churches where there are no contributions made to our home and foreign work, and see if you cannot, with the help of this card, get weekly pledges for our General Conference treasury and for the Woman's Society.

Denominational unity and growth is the watchword of the hour. Our people are hopeful, and our plans are looking towards the "new era" that is surely coming in church work. Our apportionment plan, with such other helps as time will develop, is in this direction.

New Hampshire has done well this month. Another month like it, and she will keep her record of last year. One lady in the state has assumed the support of a child in the Orphanage.

Responsibility for some special work, like support of a child or of a native teacher, salaries of missionaries or teachers at Storer College, is the surest way of keeping our interest in the local church mission work. I am always glad to assist anyone who applies for special work in the assignment of children, teachers, and salaries.

Two young ladies, sisters, are supporting a child each in India. In January each of them sent the money, in part, for a year's support. One said she did it by giving a thank offering, and by some outside help; the other says she is working among the colored people, and that her "salary is small and the needs many." Have we not other young women who, without such self-denying effort, can "do likewise"?

Two ladies in California have sent membership fees for two years, and with them \$1 for the thank offering in May. If all our beloveds should remember the May thank offering like this, it will be a thank offering indeed. LAURA A. DEMERITTE.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for January, 1895.

MAINE.

Abbot, Mrs. Harriet R. Ela for Mrs. D. F. Smith's work . . .	\$1.00
Atkinson church	2.85
Anson Q. M. col.	5.00
Biddeford aux.	14.42
Cape Elizabeth aux. for Sesocla at Midnapore	18.00
Cumberland Q. M. col. for Miss Baker's sal.	9.69
Dover and Foxcroft aux.	9.00
Edgecomb Q. M. for Miss Barnes's salary	6.00
East Corinth, Mary E. Wingate, Gen. Fund	17.50
Kingfield aux. T. O.	1.02
Kingfield aux.	7.98
Milo church	2.10
Medford Center church	1.50
New Portland aux., 1st F. B. ch. H. M. .50 and F. M. .50 . . .	1.00
Prospect and Unity Q. M. col. . .	11.00
Presque Isle, col. by Miss Hooper for widows' home	5.00
Presque Isle, Mrs. Deborah Belyea for do	5.00
Raymond, Mrs. E. A. Plummer \$1, Mrs. Henry Plummer and Mrs. Irving Morton each .50 cents for Gen. Fund	2.00
Raymond, Mrs. Esther Libby .50, Mrs. Annie Skinner and Mrs. G. M. Leach each .25 for F. M.	1.00
Sebec Q. M. col.	7.07
South Parsonfield, a friend for H. and F. M.	3.00
Sumner, Mrs. H. A. Hollis for F. M.	1.00
Springvale ch., Babies' Band for work of Mrs. Burkholder . . .	7.00
Springfield Q. M. aux.	6.50
Steep Falls, Children's Band for Mary Wingate in Sinclair Orphanage	5.50
Steep Falls aux. for do	3.80
Saco aux. for Lydia Durgin in India	25.00
Saco aux.	2.00
South Windham aux., Miss Baker's salary	2.50
West Falmouth, Helping Hands for Miss Barnes's salary \$5.27, aux. for Miss Baker's salary of this .50 is T. O., \$4.50, all on L. M. of Mrs. Mary S. Frye . . .	9.77
West Buxton aux. for Balasore . .	2.00
West Buxton aux. for Miss Baker's salary	2.00

NEW HAMPSHIRE.

Alton, Mary F. Evans	\$2.00
Charmingfare, Mrs. Augusta J. Fitts for child in Sinclair Orphanage to be named Lydia Smith	25.00
Canterbury Center for Miss Butts and Ind. Dept. Storer College .	3.50
Canterbury, Mrs. Geo. W. Fletcher for do do	2.00
Center Sandwich aux. for do do .	11.75
Dover, Washington St. S. S. . . .	2.65
Dover aux., Washington St. ch. .	1.00
Franklin Falls for Miss Butts and Ind. Dept.	6.25
Farmington, Children's Band for Harriet Adams in S. O. . .	10.00
Gonic aux. for Miss Butts and Ind. Dept.	9.00
Laconia aux. for Miss Butts and Ind. Dept.	1.14
Lakeport aux. for Miss Butts and Ind. Dept.	11.00
Lakeport, Mrs. O. E. Sinclair for Gen. Fund	20.00
Manchester, F. B. ch.	1.08
Merrimack Valley Asso., Miss Butts and Ind. Dept.	12.00
New Durham Q. M. aux., col. for Miss Butts and Ind. Dept. . .	11.00
New Durham aux. do do	6.50
North Nottingham aux. for Miss Butts and Ind. Dept.	3.10
New Hampton girls, Miss. Band for school in Midnapore	10.00
Portsmouth, Junior A. C. F's Pearl St. ch. for Miss Barnes's salary	2.00
Portsmouth, Mrs. E. H. Hall on pledge	2.00
Rochester aux., True Memorial school in India	5.50
Rockingham Q. M.	6.04
Somersworth aux., Bessie Peckham school \$10, Miss Butts's sal. \$5	15.00
Warner ch. for Miss Butts and Ind. Dept.	1.50

VERMONT.

Corinth Q. M. col. for Mrs. Smith's salary	3.11
Enosburgh Falls aux for do . . .	5.00
Washington aux. for do	1.00

MASSACHUSETTS.

Lowell aux. for Sumatti \$6.25, Sayta \$5	11.25
Taunton aux., T. O. Ind. Dept. and Miss Phillips	5.00

RHODE ISLAND.

Greenville aux., Ind. Dept. and Miss Phillips each \$5	\$10.00
Olneyville aux., do do each \$7.50	15.00
Olneyville, Orissa Miss. Band zenana work	25.00
Providence aux., Park St. Miss Phillips and Ind. Dept. each \$5	10.00
Providence aux. Elmwood Ave. Miss Phillips	6.25
Providence do S. S. mission Ind. Dept.	6.25
Providence Y. P. S. C. E. Roger Williams Miss Phillips \$9, Ind. Dept. \$9.75	18.75
Pawtucket aux. Miss Phillips and Ind. Dept. each \$5	10.00
Pawtucket Little Workers do do each \$5	10.00

OHIO.

Rio Grande church	2.50
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ILLINOIS.

Campbell Hill, Children's Band for Miss Barnes	3.18
Tamaroa, Mission Band for do	7.55

IOWA.

Campton aux. for Mrs. Miner	5.00
Cedar Valley Q. M. aux. for do	1.97
Dunkerton, F. A. Decker for do	1.00
Mrs. Bellam for do	1.00

MINNESOTA.

Huntley, Rufus Johnson for zenana work	\$25.00
Money Creek, W. M. S. for Storer College	3.00
Nashville, birthday box	5.25
Nashville, Cheerful Workers for Miss Barnes70

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